A true Account of

ANNE WENTWORTHS

Being cruelly, unjuſtly, and unchriſtianly

dealt with by ſome of thoſe people called

ANABAPTISTS,

OF THE

Particular opinion, and all the cauſe ſhe gave, and what ſhe hath done.

Who would never appear in publick, but forced to declare the tender mercies of God, and cruelty of man; that will not hear truth if it were to ſave her life or ſoul, having tendred by all juſt and legal ways, but they reject and refuſe to hear her, when ſo weak as a dying woman.

Alſo her diſcovering the two Spirits which are in the World, and her giving warning of what e're long will ſurely and ſuddenly come to paſs.

Bleſſed are ye when men ſhall revile you, and perſecute you, and ſay all manner of evil againſt you falſly for my Names ſake.

Rejoyce, and be exceeding glad, for great is your reward in Heaven; for ſo perſecuted they the Prophets which were before you, Mark 5. 11, 12.

Weeping may endure for a night, but joy cometh in the morning.

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An Evening-Mourning hath brought a Morning-Song of high Praiſes unto God alone.

HEre is a caſe that cannot poſſible be brought to an end without coming into the publick view of the World, though it is ſo contrary unto my nature, that I would rather ſuffer unto death than be ſeen in any publick way; but am conſtrained now, & thruſt out by the mighty power of God, who overpowers me, that I muſt no longer confer with fleſh and blood, and yield to my own reaſon of my weakneſs, fooliſhneſs, and fearful ſlaviſh nature, that am danted with a look of any terrible, fierce, angry man; and it is worſe than death to me to ſee them, for it is as wounds and gores in my ſides: But he who ruleth in the Heavens, and overpowreth all fleſh, and can ſubdue Kings, and turn the hearts of all men as he doth the Rivers of water; the Lord of Life, the great *Jehovah*, he hath been ſtirring me up, and provoking me above this 6 months to do this, with a promiſe that he will go before, and allay all my enemies for me, and bids me not fear, neither be diſmayed at ſo great a multitude, *but put on the whole armor of God, the ſhield of Faith, and Helmet of Salvation, and the ſword of the Spirit, which is the Word of God; and being girt about with truth, fight a good fight of Faith*, with this promiſe, that he which overcometh ſhall inherit all things, and I will be his God, and he ſhall be my Son, which includes daughters as well as ſons: Which now will be tried whether I be a daughter of the ſeed of *Abraham*, a true child of God, born from above, and then all the promiſes belong to me, as well as to all his children; *And except we be born again we cannot enter into the Kingdom of God.* Nothing of moral virtues,

virtues, or honeſt juſt dealing with men, or any thing of our own righteouſneſs, or civil education, will give us admittance there; nor no manner of form of Religion, without the power, light and life of holineſs and truth in the inward parts, without being waſhed in the blood of the Lamb Chriſt Jeſus, and purged and cleanſed from all our filthineſs, and have that pure and undefiled Religion, we are nothing accepted with God; therefore it doth behove us to examine our hearts, and try our ways, and turn unto the Lord, and know whether God be in us of a truth, or no, and to *redeem the time, becauſe the days are few and evil* that we have here to live: And the time is ſhort, and eternity long, either eternal joys, or eternal flames. When we have all acted our part upon the ſtage, then out of the World we muſt be gone; and if we have not been true labourers in Chriſt's Vineyard, walking in truth, and making our calling and election ſure here, then it will be ſad with us there, where there is no returning back again, nor no remembrance of him in the grave: The living they praiſe thee, the dead cannot, and God will not be mocked, but whatſoever we ſow, that ſhall we reap, and be rewarded according to the deeds in the fleſh; *for God ſhall bring every work into judgment, with every ſecret thing, whether it be good, or whether it be evil,* Eccleſ. 12. 14. And to take up any profeſſion of Religion, or walk in any form without the power of truth, *and ſpeak with the tongue of men and Angels, and have not Charity, it is but as ſounding Braſs, or a tinkling Cymbal; and if we give all our goods to the poor, and our bodies to be burned, and have not Charity, it profiteth us nothing.* And what this gift of Charity is, all may read, in 1 *Cor.* Chap. 13. and ſee how far moſt are wanting in this excellent gift of Charity, and how few minds the Scriptures in the ſpiritual meaning thereof, or are able to underſtand them: or how can we except we have the

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ſame Spirit to unfold them, and give us to underſtand, or elſe they are as a ſealed Book, for the Letter killeth, but the Spirit quickeneth and maketh alive, and for want of the Spirit of God, to open this Sealed Book, makes ſo many falſe interpreters of them, and many reſiſting them to their own Deſtruction; that never had the Spirit, the Anointing of the holy one, which teacheth us all things, who can inable us to do all things; and without him nothing at all as we ought, for without the Spirit of God be in us, of a truth, that teacheth us to deny all ungodlyneſs, and worldly Luſts, and Pleaſures, and Vanitys thereof, and lead us into all truth; we are Blind, Miſerable, and Naked, and the Scripture ſaith ſome may be Preachers to others, and yet themſelves caſt away, and this is ſure that all the World is in this State, either Sinners or Saints, Believers or unbelievers, in Chriſt or out of Chriſt; for betwixt theſe there is no medium or middle State, it is not minded what profeſſion we put on, and what People we walk with, but have we put on Chriſt, and walk with him, and our Garments Clean, unſpoted, from the Pollution of the World, for though there be thouſands and milions of People, and many ſorts of Profeſſors crying up, Lo here is Chriſt, and lo there, and all ready to ſay Chriſt is in us, the hope of Glory, and we are his People, the Church of Chriſt, is Chriſt divided, how can this be, when he and his Church are but one, his beloved Spouſe is Ingrafted, Knit, and Joyned unto him, all his Saints and he are one, and cannot be ſeparated or undone, and all ſorts of Religion or People whatever, yet there is but two Spirits in the World, nor never was, nor never will be, the Spirit of God, and the Spirit of the Devil, the good Spirit, and the bad, the Children of Light, & the Children of Darkneſs, & let us all profeſs what we will, yet we are one of theſe that hath either the good or evil Spirit in us, either Children of Light, or Children of

Darkneſs; and Chriſt ſaith many are called and few are choſen, and his flock is a little flock, few in number, a ſmall remnant, and Strait is the Gate, and narrow is the way that leadeth unto Life, & few doth find it, in compariſon of the great multitude that goes the broad way, yet he hath reſerved unto himſelf many thouſands that hath not bowed the knee to *Baal*; but theſe two Spirits that was from the beginning will remain to the end of the World, and they were always at War one with another, being ſet againſt each other, but Satan rages moſt when his time is ſhort, being now upon his laſt Legs, and will be Chained up ere long for a time, and half a time: now he hath made war to purpoſe with all the Strength he can, to fight againſt light and truth, in a weak, Fooliſh, deſpiſed nothing, a worm of no might or ſtrength, but in him who is my Lord and Maſter, and Law-giver, the great *Jehovah*, my King, who ſees how truth is fell in the ſtreet and equity cannot enter, and it deſpiſeth him to ſee men trample upon truth, and wound and bruiſe my heel, and now he will raiſe truth up more bright to break their Head, they have kicked againſt the Pricks, and burthened themſelves with a burthenſome Stone, they would not bare truth at firſt, but tread ſo hard upon it, and truth as a bed of Cammamile grows ſo ſtrong to overcome them all at laſt, for what is ſo ſtrong as truth, dying men are not, for they are rotten reeds, and ſhall wither as the graſs, and be ſoon cut of, but truth liveth and abideth for ever; now they havd tryed all their ſtrength and done all they can, they are lighter then Vanity, and will appear as they are, but dying, angry Men.

I ſhall give a brief and ſhort account as poſſible may be, of the reaſon of the Publication of this, and abſolute neceſſity for it, and could not be avoided, if it had been a thing that could poſſible a been ended in private, then it ſhould never become publick by a-

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ny will of mine, if men were not ſo out of all reaſon; as I find ſome not to be ſatisfied, with all my yielding my Body, to lay that as the ground, and as the ſtreet for them to go over, yet that will not ſatisfie nor content them, as now they have proved it themſelves, unleſs my Soul bow down alſo unto them, which can never be done to ſatisfie man, I am contented to yield up my Life, but the Life of my Soul, that pretious Jewel is kept in my Fathers Hand, and it is not poſſible to pluck it out of my Father's hand, that to ſtruggle and wraſtle with me, to ſpend my Life out it is in vain, when my Soul is ſet upon the Rock, ar d that they can never gain, but Soul oppreſſion is far greater then Bodily oppreſſion, that it can be no longer born to bind the Spirit of God too hard and long, makes it at laſt break out into a flame: by this all may underſtand here is a matter of war in hand between theſe two Spirits, and I muſt confeſs all the cauſe I gave, and what I have done, and how this war begun, and how it came to riſe ſo high, and grow ſo hot, that it cannot be ended or taken up in private, but muſt come into the open field of the World to be tryed and fought out, and all ſee whether truth or men be ſtrongeſt, and which the Victory got. The ground and riſe of all this ſprung from a work that I have done, which I muſt confeſs, and never deny it, but utterly deny it to be any will of my own, but was commanded of God my Father to declare his goodneſs, and exalt his name alone, and make his power and Faitfulneſs known how he is a God gratious and Merciful, hearing the crys and Prayers of the deſtitute and afflicted, and all his choſen elect ones he will own, but this was not for the honour of Man, that it could not be born nor never will by any unregenerate one, that knows not what it is to be born again, but are yet in their Sin, but they have helped to purge it well and make it grow, that all the Seed of *Abraham*, the Spiritual inlightened Saints will receive

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it, and what Spirit it is writ with they will discern and know, the work tends only to give an account of my Faith, and the hope that is in me, to whomsoever shall ask me, and speak the way: the Lord led me in a wilderness of affliction for many years, to humble me, and prove me, and see what was in my Heart, and to do my Soul good, and declare my great and wonderful experience of the appearance of God and his Mercys to me from time to time, and to give him the Praise who is worthy of all praise honour and glory for ever and ever more: this is the substance of what I have suffered and been persecuted for, which may seem incredible at the first reading, how could any suffer for such a thing, but have but patience to read a little further, and then you will see how truth will answer you, for if truth did not stand in the gap, I durst not appear in publick, when my potent enemys and persecuting adversarys are yet alive, and may disprove me if I speak not truth, but I have nothing but truth to face them with, and can put it to all their Consciences, whether I did ever give them any cause to be angry or offended with me before this work begun, or since, but all what from it sprung, and the reason why it did so highly offend and disturb them, I could no way help, for though they could not bare truth, yet the Lord would have me speak truth, and the more they dashed at it, and beat the poor weak instrument for it, the more the Lord of Life, who was the Agent, confirms it, and in the close now gives his reasons why he would have this work done, and chose such a weak, folliſh, despised Woman as I, and to satisfie all strangers that may read this, why it was so great a sore to professing men, in speaking the way as the Lord led me, and declaring my experience as he taught me, and required to have recorded by me for the honour and glory of his own name, this lay in the way as the stumbling stone to give offence to man for all my afflictions, sorrow, suffering,

ing, heart-breaking grief was from my neareſt Relation, and being an Anabaptiſt Church-member they fall upon me, and could not bear the truth to be ſpoke of their Brother, when the Lord knew he was that before he called and commanded me to do this work, and had took up that form of Religion before we were married to each other; and I know nothing to the contrary, but that he may be their Brother who do ſo freely own him, he being a moral honeſt, juſt-dealing man as any of them, and no diſparagement to none to ſay he is an honeſt, juſt-dealing man; for is not moral honeſty and formality, the top and height of moſt profeſſers of Chriſtianity: I do not ſay all, nor judg none, but wiſh the moſt may not be found ſo, and by report, all are not come up ſo far as my Husband is; for I know no groſs ſin that he is addicted too, nor never heard he was before he took up that form of Religion, to waſh his body in water, the outſide of the cup and platter, which ſtood in the leaſt need, when his ſoul was never yet waſhed from the filth of his inbred natural corruption; but the ſame ſpirit he brought into the World with him, yet remains to this day, and he keeps that as his dellilah and pleaſing delight, to ſatisfy himſelf in all his own will, without being born again; for I dare be bold to affirm that he never yet knew the new birth, the life of the new man; nor they muſt needs be no Saints or Chriſtians in deed and in truth, nor know the new birth themſelvess, if they take him to be one that is born again, and examine but his carriage to a Wife this 23 years, not his carriage to the World before men, for that is fair enough: but what is it in ſecret, that God hath ſeen all along, and is angry at: and all the hopes I have, that the Lord doth this out of love to his ſoul, becauſe he follows him ſo cloſe, ſeeing ſo ſtout an Oxe and ſtrong *Leviathan*, that cannot be bended with leſs, no ſmaller cords will bind ſo lofty an high ſpirit, to put an hook in his tongue, and bore his

jaw, and if the Lord ſhould by this open his blind eyes, and ſoften his hard heart, and humble his proud ſpirit, and bring him down to the foot of God, that he may find mercy, and his ſoul live, and not die, then I ſhall not be an unfaithful wife for obeying the voice of my heavenly Husband, in anſwering his call, and ſubmitting to his will, after I had ſpent out all my natural ſtrength of body in obedience to ſatisfy the unreaſonable will of my earthly Husband, and laid my body as the ground, and as the ſtreet for him to go over for 18 years together, and keep ſilent, for thou O Lord did'ſt it, and afflicted me leſs than I deſerved, and now the Lord ſees my Husband hath as much need of this as I had of his being ſo great a ſcourge and laſh to me: it is as meet, and needful, and neceſſary for him, if he belong to God, as his natural appointed food; and I can ſhew no greater love to his ſoul than in being faithful to God and his Word, and keep his Commandments; for what love is this for his brethren to blind his eyes, and harden his heart againſt God and his Word, and to encourage and heighten his ſpirit, which needed none, and to help forward with my affliction: but I pray God to forgive them, for they have done they know not what: and I have ſo much love for him, that I wiſh his ſoul as well as my own, and would rather ſee him a convert, a new man, if I begg'd my bread with him, than to ſee him made Lord Mayor of *London*, and remain with this ſpirit; for I had better be a Coblers wife of a mild meek nature, and have the ſpirit of God in him, and knows the life of the new man, than to be the greateſt mans wife in the world, of ſuch a terrible ſpirit, and put on a form of Religion for a cloak to hide it from the world, which too many take up for a cover-ſlut.

I think it meet to give a ſhort account how I come to do this work, which did occaſion ſuch a ſtir about me to afflict me for it, that all ſtrangers may be made to enquire into it, and know

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what it is; after 18 years I had been my Husbands wife, and was consumed to skin and bone, a forlorn sad spectacle to be seen, unlike a woman; for my days had been spent with sighing, and my years with crying, for day and night the hand of the Lord was heavy upon me, and my moisture was turned into the drought of Summer. *When I kept silence my bones waxed old through my roaring all the day long*, having an Hectiff Fever, which came by so great oppression, and sorrow of heart; and wanting vent, and smothering it so long in my own breast, grew so hot, and burnt so strong, that I was past all cure of man, and given over by them, and lay at the point of death, being bowed together with my infirmity of 18 years, and could in no wise lift up my self: then at that inch and nick of time the great Physitian of value came, the good *Samaritan* passing by, and seeing me lye wounded, and bleeding to death, even as it were at the last gasp: then he spake as he did to the woman, *Luke* 13. 11. and said unto her, *Woman, thou art loosed from thine infirmity; and he laid his hands on her, and immediately she was made straight, and glorified God*: and I was as immediately restored as she; but men will not suffer me to glorify God, though I am commanded of God so to do: but they persecute me for it, and wound and pierce me again for making mention of his name, and oft and many a time since by their violent misusing and abusing of me, brought me to the gates of death, and laid me as one dead and slain, for bearing my witness for him: but now at their door will it lye for stopping my mouth, and quenching of the spirit, and so afflicting me, ready to dye when I should magnify the name of Jesus, that in his name, through faith in his name, yea the faith which is by him, gave me perfect soundness in the presence of you all; and this was not done in a corner, neither am I a stranger in *London*, but in and about the City an hundred that were eye-witness, that knew my body was so, but there is a greater witness in Hea-

ven, the Father, Son, and Holy Ghoſt, and theſe three are one, who knows how all that weakneſs came, and why it could not be cured by man, and I was not raiſed up for naught by ſuch a powerful hand, nor for this end, that my Husband and his Brethren ſhould always afflict and oppreſs me, and abuſe me at their pleaſure, and not ſuffer me to ſpeak of the things of God; and for any other diſcourſe, I am very ſlow of ſpeech, and they binding me from that, I am as a ſilent woman: but how their ways have pleaſed God in ſo doing, and how he hath accepted and liked of all they have ſaid and done in ſo ſore afflicting me, ſince the time of my healing the third of *January* 1670. ſince which time this work begun, at which time he called me to come and follow him: and as ſure as he is God, and I his little one, and as ſure as he did heal and raiſe me up at that time, and ſet me to do this work without any will of my own, ſo ſure will that ſame King Jeſus, who was crucified upon the Croſs, that poured oil into my wounds, and joy and gladneſs into my heart, and light and life into my ſoul: He it is, I ſay, that will bring it to light in the face of the world, he will make it known how he is angry at what he ſee was done, and men ſheathing their ſwords in my bowels, and wound me ſo deep after he had healed up my wounds: *for there is nothing covered that ſhall not be revealed, neither hid that ſhall not be known*: and now there is no way but one, it cannot be avoided, there is no help for it, but it will come to the Worlds hearing, without you can blot out thoſe words, *Luke* 12. 2. 3. for the decree is gone forth, and cannot be reverſed, nor called back what the God of all wiſdom is now reſolved to do, and of his own good will hath revealed, and let ſuch a poor unworthy deſpiſed worm as I know by going down into the deeps, and entring into the ſanctuary of the Lord, and crying mightily unto my God with a loud and bitter, lamentable voice to know his end, and there he gave me to underſtand, that I wiſh all pride, covetouſneſs,

touſneſs, vanities, pleaſures of the world, ſcorn and contempt, falſe accuſing, and fierce deſpiſing might be all laid aſide: and now another ſpirit be found that would conſider and lay it to heart: and fall to mourning, and weeping, and great lamentations in City and Countreys for the great abominations that brings down judgments upon our heads, and brings to deſolation, and prepare to meet the Lord in his fiery tryal, and fierce indignation, which ſhortly and ſuddenly will come, which I could tell what it is, and how I come to know what the Lord Jeſus will do, and the reaſon why he is ſo highly provoked to come forth in anger; but becauſe there is ſo great a deſpiſing and ſetting me at naught, and not at all underſtanding me aright, and I haſting to be as ſhort as I can in this paper, I ſhall now forbear: but whoever hath any thing to accuſe me of, or ſay againſt me before that time of my healing, there is none that can or will ſay more againſt me than I will confeſs and ſpeak againſt my ſelf; and ſince that time of my cloſe retiring with the Lord, and ſuffering perſecution, I will leave it unto him to ſpeak for me, which in time he will make manifeſt unto the World, having neighbours and others can ſpeak: I am not a woman ſpending my time in the pleaſures and vanities of the World, and what my manner of life and converſation is, that is ſeen and known; and if the Lord ſpare my life a little longer, he will enable me to give ſufficient proof to the world, that all and every word theſe my perſecutors hath ſpoken againſt me ſince the beginning of this work, it all ſprung from that evil ſpirit which is the Father of lies, and was ſo from the beginning: for their ſaying I was deceived, and deluded, and full of notions, whimſies, and ſelf-will, and under an hour of temptation, and all this, and a great deal more they ſaid will all be found falſe, and no truth in it; for they might as well accuſed *Abigail* for ſaying her Husband was a churliſh *Nabal*, and folly was with him, and have reproved *Moſes* for writing

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ting that King *Pharaoh* was an oppreſſing King: what, will *Moſes* diſgrace a King, ſuch great men of honour! and what, muſt *Joſeph* ſpeak of his brethren to diſhonour them: will any diſcover a *Haman* that ſure was a man of great parts, being ſo in favour with the King, and a poor *Mordecai* that wore ſack-cloath, and none regarded, ſhall he be advanced: How can any proud man upon earth bear ſuch a thing: but let all eſteem of my Husband as he is a moral honeſt man, full of blind zeal, and hath the gift of his tongue, a man very fit for buſineſs and employment in this World; for he will not cheat or coſen any man, but if any call him a Saint, they bring a woe upon themſelves, *for woe unto them which call good evil, and evil good*: and if he be a Saint, then I am a Devil, and all as he and his brethren ſaith, and then all they have done is well done, and the great Judg of Heaven and Earth, who knows all hearts, he will deſide this, and paſs ſentence which he is moſt pleaſed with, and which he moſt accepts of, whether my work or their words and actions, for both do not pleaſe God, but one is condemned already, and he will caſt one out of his ſight in the open field of the World, for that Book which I have ſuffered ſo deeply for, and was laid to my charge as a great heinous crime, to be all of my own writing, and ſo it is, but not at all of my own inditing, nor no mans help; and who the Author of it was hath been tried, and comes now to be ſeen what deſcent it had, and who is the Father of it, that this large compaſs they have fetched in going about ſome years tormenting and afflicting me for it, and ends nothing is now brought into ſo ſhort a cut, that all is ended in two words, that is in proving whether this work was begun of God or the Devil, for one it was: and ſome ſaid long ago they were ſure it was begun of the Devil, and no doubt but it was of the Devil, and being he was ſo ſure, and made no doubt of it, now muſt he prove what he ſaid, or elſe it will be proved that it was begun of God,

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and *Satan* hath made war againſt it ever ſince, and though it begun in much weakneſs, yet it will end in full ſtrength, that the evil one ſhall not be able to overcome, for a child is not a man as ſoon as he is born, he cannot walk and talk as ſoon as ever he enters into the World, but gradually by degrees grows up to maturity, and at laſt becomes a man, ſo it is with a child of God that is employed in any work or ſervice for the Lord, they do not receive all their ſtrength at firſt, but gradually, as they are able to bear, for every promiſe of God muſt be fulfilled, and he ſaith *thoſe that wait upon the Lord ſhall renew their ſtrength, and grow ſtronger and ſtronger*; ſo this ſhall be the proof of it, whether it were begun of God or no, by the ſtanding and growth of it, *when the rain deſcended, and floods came, and the winds blew, and beat hard upon it, and it fell not, for it was founded upon a rock*, and theſe great ſhowers were as ſeaſonable as rain upon new mown-graſs, to make it grow effectually, for the honour, and glory, and praiſe of God for ever more, to exalt his name, and make his power known: But no honour to oppreſſing Kings, and proud *Hamans*, no honour to any formal profeſſing men, ſtill all this while what they ſtrugled ſo hard for, they have not got their will: Now whoever reads this, you may underſtand here is a Book of a weak, fooliſh, deſpiſed womans writing, that ſhe hath ſuffered and been perſecuted nigh unto death oft and many a time for it, even to the Gates of death, not expecting to live, that its no leſs than a miracle that I am alive, or in my ſenſes; when *Solomon* ſaith *oppreſſion will make a wiſe man mad*, and yet ſuch oppreſſion above meaſure, ſo weak a worm as I muſt bear, that the name of God might be magnified in ſeeing ſo great a power, and keeping me cloſe unto himſelf, and preſerving me in my ſenſes under ſo cruel oppreſſion and great rage of man as I did appear, that whoever doth enquire into the truth of this caſe, and know my weakneſs, and how I was uſed, will ſay it was great indeed, and admire

mire the power of God when they do hear: and whoever thou art that reads this, if thou be a Christian, or desireſt to be one: if thou haſt any love to God at all, or desireſt to love God above all: if thou desireſt to forsake the Devil and all his works, the pleasures and vanities of the world, that thou mayſt escape the eternal flames: if thou desireſt with all thy heart to love, fear, and serve the Lord, and to be born again, and know the life of the new man, that thou mayſt have eternal joys for evermore in Heaven; then do not dye unregenerate, or give thy self reſt untill thou enquire and understand the true cause, the rise and bottom of all this, and come to see what the end of God is, and what he is about to do, who will act all his own pleasure, who is King of Kings, and Lord of Lords, who sitteth in the Heavens, and rules the Nations, and all men are but as a drop of a bucket before him, and that he is a God that hath all power in his hand, he will have the world know; and be not now fleety in despising me, and deceive your own selves by thinking either moral honesty, or formality, or any thing of our own righteousness, or going as far as the five foolish Virgins, just to Heavens Gate, and yet could not enter into eternal bliss. O, great is the mystery of godliness, and few considereth or layeth it to heart, though all would have Heaven at the end, yet not willing to part with earth, or any dellilah, or beloved lust, few striving to enter in at the strait gate, as if Heaven were not worth suffering or taking pains for, but might be easily got; and I fear many are split upon that rock of formal profession which they rest and content themselves in, and had better never a known, without the power of truth, light and life of holiness; for I can speak by sad experience, for 20 years being a dark, blind, formal professor, what a dry, barren soul I had; and yet thought I was as zealous, and strong, formal professor as any; and for 7 or 8 years a formal Church-member, eat up with blind zeal, and my soul starve for hunger:

and

and hear hath been blind formality acted to purpose, to the top and height of it; for if they had been spiritual enlighten'd ones, they would have searched out the matter to have known whether it were truth or no I spoke, and not have fallen upon me as they have done; if they had been of that pure Religion, and undefiled, as the Apostle *James* speaks of, and have had their eye of Faith open, they would a scorned to have wronged and abused me so, had they been Christians in deed and in truth, really born from above of that holy seed, they would rather a torn their own flesh than a pierced and wounded me so deep, when I had been for 18 years such a woman of sorrow, and acquainted with grief, and from man could have no relief; but the Lord Jesus, who see all my sorrow, and heard all my cry, seeing me bleeding to death, of his own good will took pity and healed up my wounds, and would not let me dye, and when he lays his commands upon me to declare his goodness, and make his power known for the honour and glory of his own name: But because man could not have honour no more than King *Pharaoh*, they fall to wounding, piercing, and sore oppressing me again. O, was ever such a thing heard or read, that professing men should use a weak woman so, that had been spent out with sorrow, and almost dead, and give them no other cause than speaking truth, and obeying the voice of God, who knew I had been 18 years under as hard a task-master as ever the children of *Israel* were, and had cried as hard unto God as ever they did, and they were not more spent out with sorrow than I was, and may say without any offence to God, that *Pharoah*'s heart was never more hard than some that are the Anabaptist Church-members; and because the Lord brings this to light, his brethren have given me an ill reward, therefore I must enjoyn and engage all Saints that reads this, as they love God, his way and truth, and would promote the purity of the Gospel, and have *Jerusalem* become the praise of the

whole earth, and *Zions* walls to be built, and light and truth ushered in, and King *Jesus* sit upon *Mount Sion*, that they will not give themselves rest until they have enquired out the truth of all this, being enough yet living to speak that knew both my Husband and me from our youth, and are no strangers to both our natural tempers: And speak now all friends and foes all the worst and every thing you know, spare not, but speak all you can that you have against me in all that time of 40 years of my life before my healing, and when you have spoke all you can, I will not justify my self in none, but confess and speak more against my self than any one else will or can when they have all done: and let now *Thomas Hicks* and *William Dix* draw up their Bill, and all the rest of my Husbands brethren what it is they have to charge me with of all they have against me in misbehaviour in life and conversation, or neglect of my duty to their Brother, in not obeying of him from the first day of my Marriage unto the day of my healing, compleat 18 years the third of *January*, 1670. For whatever any have to charge me with, must be in that time, for what hath been said or done to me since, will not help them at all, for the same *Jesus* which healed and raised me up from the grave, the same *Israel's* God, which is my Lord and my God, he will reprove them to their faces, that since that time, in all they have said and done, he doth except of none, and in that time of all my sorrow and suffering, some of these that now rise up to own my Husband for their Brother, and to abuse me, I never had heard on them before: therefore all Saints consider this, and do not neglect your duty, but know whether I speak truth or no, and be sure to answer the mind of God, to inform your selves of all the cause I gave, and of all I had done, and how it was with my soul and body, and what was my condition when my Husband brought three men to me that did fright, and amaze, and astonish me to see, knowing no cause I gave them, nor what I had done more

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than this work to make them come and whet their tongues as ſharp ſwords, and their teeth as ſpears and arrows, and diſtreſs my Soul ſo by ſpeaking things ſo falſe, and laying things to my Charge, I knew not the leaſt Sin in offending God, no more then the Child unborn, but do confeſs I did highly offend man, as ever did proud *Haman* when he could not bring his wicked deſign to paſs, to deſtroy all the Seed of the *Jews*, and nothing they ſaid or laid to my charge but what lay againſt this Work, therefore this day they came, the 13. of *February* 1673. Did the Lord caſt this thing between them and me, which ſaid truth was one, and who did the wrong, and who he was moſt pleaſed with, and how he liked of what was done, and if I be his little one he will me own, and this thing unto the World make known, for he will as ſoon deny himſelf to be God, as ſuch a thing to hide: for there was either the trueſt piece of Chriſtianity acted towards me, or elſe the greateſt piece of Hypocriſie, Formality, and Idolatry, which was abominable in the ſight of God, that he will ſet up ſtandards for the World to ſee how his anger was kindled then, and ere long he will blow it up into a Flame, ſo as all Formality and Hypocriſie ſhall taſt and feel, and for it ſmart for ſuch formal acting, to wound and pierce me ſo deep to the Heart, and be ſo blind to take the wrong ſide, to ſet againſt the weak Woman that could hardly Live, only ſtrong in the Lord, and to take the part of ſuch a man that had ſo high a lofty Spirit, that the Lord was angry with, and reproving him for being ſuch a terrible oppreſſing King to lule ſo over a Wife, and bow her ſo low down, and then when ſhe is called to follow God, to exalt his Name, then ſo many of his Bretheren fall to afflict me, and deal ſo unjuſtly, and bring me before their Church, and proceed as far againſt me as they can, to blind his Eyes, and harden his Heart, and double my task; to be ſure that God is no more pleaſed at all with this, then he was with King *Pharoah*, we will let them

know at last, for though I have been made drunken with affliction, but not with Wine, yet now the Lord hath taken out of mine hand the cup of trembling, even the dregs of his fury, that I shall no more drink it again, but he will put it into the hand of them that hath afflicted me, and said to my Soul, bow down, that we may go over, and was not content that I had laid my Body as the ground and as the street to them that went over, read the 3 last verses of *Isaiah* 51. And see now if any thing of scorn and contempt of me can keep of or prevent what the Lord of Life, the King of glory will do, let your Bill of charge you draw up against me, be as big as you will, if it be not made before the year 1670. then I need not fear or care; being here is a Bill of charge drawn up against all you that hath had a hand in afflicting and dealing with me since the 13 of *February* 73. that you are called to answer before the great Judge, before whom we must appear at the great Judgment day, to give an account of all the deeds done in the flesh, whether good or evil, and he is Judge whether I have wronged you, or you have wronged me; who knows every thing, even the thoughts of the Heart, he doth see; and here is a charge he writes against you, the want of the gift of Charity, and since *February* 73. Charges you with Labouring with all your might and strength to force my Conscience, and would make a rape of my Soul, to have it bow down to you, and is unsatisfied as the horseleach with all my Bodily sufferings, that doth not content you to see that lost, but still saith give, you would have my Soul lost also: you must throw me into so deep a Pit, that the Lord might bring me with double advantage out of it, you must make the Fiery Furnace seven times more hot to Purge a way all filth and dross, and make more pure Gold for others to see no hurt my Soul got, for the Son of God hath been with me all this while, that Men and Devils cannot my Soul beguile, you must shut me up in Prison' in a Lions Den, that I might

have

have all my food ſent down from Heaven, and now I have for 6 Moneths been hid as one out of the World, and with *Manna* feed, and ſeen ſuch wonders in the deep, that I muſt no more return into the World again, but cloſe unto God keep, and forbid any coming at me, but ſuch as come in Love, and are comfortable refreſhing Company, for uncomfortable ones I have had enough, and deſire no more knowledg of their ways, but ſhake off the duſt of my feet againſt them, and my peace ſhall return to me again, and let me not ſee no more of the Faces of my Perſecuting Enemys, but let them labour all to get to Heaven through that ſtrait and narrow gate which leadeth to Life, but come no more at me, they having left ſuch a ſting of the Serpent behind, and made my wounds ſo deep, that I muſt carry them to my Grave, then blame me not becauſe I cannot them ſee, and let them but ſtay away until they have broken down that wall of defence, which is ſet as walls and bulwarks for to defend me from them that hath fought ſo hard againſt me without a cauſe, let them now break that down which made all this ſtir, and wholly deſtroy it root and branch, from the beginning to the ending, by proveing it not to be of God, and when they have done ſo, they ſhall not need to come to me, but I will make haſt to go to them, to learn the way to Heaven; and in the mean time trouble me no more, but keep their Brother, and in their form make much one of another, until the Lord comes forth with a Shout of his Voice, to give their forms ſuch a ſhake as will break them all to Pieces, and ſet them to War one with another, Oh all Nations, fear and dread this great God of Heaven, who can quickly ſend his Judgments down upon our heads, and except ye return and repent he will quickly come to do ſuch a thing as never yet was done, all may be ſatisfied that I have no counſel of Man or any Creature upon Earth, for I know no Man that is willing that God ſhould Plead my cauſe, or that the Lord ſhould diſcover

Proud,

Proud, Impious, hard hearted Men, and lay open Hypocriſie and formality, and look upon a poor weak deſpiſed Woman, that is trampled under the feet of men, rather then God ſhould do ſuch a thing to own a Woman and diſgrace a Man, they would rather have her Soul and Body loſt and damned to all Eternity, as they have proved it themſelves in what they have done to me: If all Profeſſors had been Saints, then ſuch a work could never a been, nor if there were no dark formal ones, there would have been none to a warred againſt that which is for the Honour of God, but not for the honour of Man, to exalt the name of God, and abaſe proud man to ſtain the glory of all Fleſh, for he will not give his glory unto another, and this is for the honour of God to declare his goodneſs, and make his power and faithfulneſs known, that he hath pleaded the cauſe of a poor deſolate, deſpiſed woman againſt Men and Devels, he hath prevailed with the high and mighty one that ſaw all her ſorrows, and heard her Crys when men was mad, and againſt her railed, who pleads the cauſe of his own elect, that cry unto him day and night, he hath accepted her mourning, and heard the voice of her roaring, and her prayers, ſighs, and groans aſcended up to heaven for a memorial before him, Oh all Saints be glad and rejoyce with me, when you hear how the great *Jehovah* hath turned my mourning into ſinging, Hallelujah, all honour, glory, and praiſe, might, & dominion, be for ever and ever more unto him given, not unto man, but unto God alone, for ever more, *Amen.*

What the God of all wiſdom will do, for now it is too late when the decree is gone forth and cannot be reverſed, that no railing or ſearce deſpiſing, or any more hard uſage of me will not prevent, no nor all the men in the world cannot hinder or ſtop what the God of Heaven, the great and mighty Judge of Heaven and Earth is purpoſed to do, and of his own good will hath revealed, & let ſuch an unworthy poor deſpiſed worme as I know,

and

and do not now deceive your ſelves, to ſuppoſe that he is coming to give peace on earth, for I tell you nay, but rather diviſion, for he ſaith, I am come to ſend fire on the earth, and what will I if it be already kindled, *Luke* 12 49. It is already kindled, but how will you bear his hotteſt wrath, if you be not prepared with your loins girded about with truth, and your lights burning, and ye your ſelves like unto men that wait for the Lord when he will return from the Wedding, that when he commeth, and knocketh, ye may open unto him immediately, for bleſſed are thoſe ſervants whom the Lord when he cometh ſhall find watching, verily I ſay unto you, that he ſhall gird himſelf, and make them to ſit down to meat, and will come forth, and ſerve them; and if he ſhall come in the ſecond watch, or come in the third watch, and find them ſo, bleſſed are thoſe ſervants, *Luke* 12. 36, 37, 38. Be ye therefore ready, for the Son of man cometh at an hour when we think not on, as a thief in the night, and no man knoweth the day and hour but the Father only; but he will come in an hour when we are not aware of, therefore let us all prepare to meet the Lord, leſt he cut us in ſunder, and appoint us our portion with the unbelievers, where there will be weeping, and wailing, and gnaſhing of teeth: Let us rather ſell all, and part with our own righteouſneſs, and all our own wiſdom, and become a fool for Chriſt, and be nothing in our own eyes, but poor, empty, hungry beggers, that ſo he may fill us with that hid treaſure in the Heavens, that faileth not, where no thief approcheth, neither moth corrupteth, *for where our treaſure is, there will our hearts be alſo*; a portion in heaven is worth ten thouſand worlds, to have a ſtock of grace there in that heavenly Country, is better than the richeſt Merchant here, if he have not laid up indurable riches there which never fadeth away, but abideth for ever: this doth not come to the view of the World with eloquence of ſpeech, nor any artificial dreſs, but in plainneſs.

nesſ of ſpeech, in its own Mothers tongue, not ſet forth and adorned with the wiſdom of men, for I have no help of any creature to adviſe me herein, no none but the great Creator for my Counſellor and Teacher, being willing to ſpend and be ſpent for Chriſt, ſo he may be but all in all, and I nothing at all, if he be honoured, and I abaſed, he alone exalted, and all fleſh laid low and abaſed before him, who is King of all the Saints, and that light, and truth, and purity of the Goſpel may break forth and ſhine yet more and more abundantly, until *Jeruſalem* become the praiſe of the whole earth, and he ſit upon *Mount Sion*, and rule the Nations as with a rod of Iron, ſo he gain, though I loſe, if his Kingdom increaſe, and Satans Kingdom decreaſe, I have my end, who am given up as a thank-offering unto him, to walk in his Laws, and keep his Statutes, and to abide in his Courts for ever and evermore, *Amen.*

ANNE WENTWORTH.

From the houſe of my abode this ten years in *Kings-Head Court* in *White-Croſs-ſtreet* neer *Cripple-Gate*. Writ and ended in my retirements between God and my ſelf all alone, *June* 26. 1676.

THE END.